CHAPTER VI.

THE GOD-VISION OF THE RISHIS AND THE CORROBORATIVE TESTIMONY OF MODERN SCIENCE THERETO.

There are in the human soul what are called intuitions,
self-evident truths, *atmapratyaya,* say the Rishis, which arise
in it spontaneously and which we cannot put to proof in a
logical form. They require no ^conscious effort to be brought
into view. No process of logical reasoning is a pre-requisite
to their recognition. They spring right from the centre of
our nature and are deeper and firmer than logical methods.
For instance, there is our reliance on the permanency and
uniformity of the laws of nature by which* we mean that
certain phenomena always happen in a certain way. That the
sun rose to-day is no logical proof that the sun will rise to-
morrow. Yet how strong our conviction in the belief of
the latter! That the grain grew last year does not argue
by syllogistic deduction that the grain will grow next year
and yet where is there a confidence stronger than this?
Our conviction of the reality of the external nature, the
reality of the visible, tangible world—reality only in relation
to the Supreme Being, as we shall see later on—is another
instance of the same description.
The- Sense of causation is one such involuntary intuition
and is inseparable from the human mind

in all phases of life
and is universal. Even undeveloped
minds such as those
of children are conscious of it. If we see a
painting, we know
there is a painter. If we hear music, we
know there is a
musician. If we read a book, we know
there is a human
writer of it. When we see a vessel
spreading her canvas
and majestically riding on the billows of a
stormy sea, we
conclude that she has a pilot on board.
The work or pro-
duct necessarily involves a worker or
producer. Therefore,
when we see works or products infinitely
beyond the power
of man, then we know that the power
resides in some one